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NAME OF GROUP	ORIGIN	NUMERICAL STRENGTH
<u>Hui</u> (Hui-hui, Hui-tau)	1. Arabian and Iranian soldiers and merchants who moved into China from the 7th to 13th centuries and intermarried with the Chinese and aborigines. 2. Chinese children adopted by <u>Hui</u> families. Most of the <u>Hui</u> people in the Central-South are found around Kai-feng, Honan, resulting probably from the Yuan Dynasty military colonization.	350,000
<u>Chiang</u> (Pien-jen, Nung-jen, T'u-jen)	A Thai race who entered Kwangsi from the west out of Hunan and Kweichow, where the Mongol armies conquered the Southwest in the 14th century.	About 6,000,000
<u>Tung</u>	Unknown. Probably a branch of the <u>Chuang</u> .	250,000
<u>Yao</u> (Called White-trouser Yao, red-turban Yao. From their attire; also Plain Yao, Cross-Mountain Yao from their dwelling places; other names from occupational and cultural levels.)	They came from the east into Kwangsi province, probably after the immigration of <u>Chuang</u> .	460,000
<u>Miao</u> (Miao-tau)	The <u>Miao</u> in Hunan are the aborigines. Most of those on Hainan Island came from the Chinese mainland during the Ming Dynasty (1366-1644).	480,000
<u>Li</u> (Loi, according to local pronunciation; <u>He</u> and <u>Chi</u> are two branches of the <u>Li</u> , distinguished from the <u>Li</u> proper.)	Aborigines of Hainan Island.	300,000

[facing p. 71; part A]

THE SIX NON-HAN ETHNIC GROUPS IN CENTRAL-SOUTH CHINA

DISTRIBUTION

APPEARANCE

Settled among Han Chinese communities — cities and towns. Most are found in Hunan, a few in West Hunan. About 2,000 on Hainan Island around Ya Hsien.

In the Hui of the Central-South, the Han Chinese blood overshadows the Turkish and Iranian blood. It is difficult to distinguish the Hui from the Han Chinese except by their different religious practices and customs. Hui on Hainan Island have prominent noses and other Semitic features.

Most found in West Kwangsi.

Not noticeably different from the Han Chinese.

On the Hunan-Kwangsi border, near Kweichow, usually in mountainous areas over 6,500 feet above sea level.

Those who live on the plains are assimilated into Chinese communities. Those remaining on mountains wear peculiar costumes like the Miao.

Mountainous areas in Kwangsi, and some in Kwangtung and northern Hunan.

Shorter than the average Han Chinese. Most costumes have wide embroidered trimmings; women wear large earrings.

Western Hunan in connection with the Miao in eastern Kweichow (300,000); Northern Kwangsi at Ts-Miao-shan area (100,000); Northwestern Kwangsi around Si-lung (80,000); Hainan Island.

Deep-chested, rosy-cheeked hardy mountain-dwelling people; men dress like Han Chinese peasants; women wear costumes of colors peculiar to their tribes.

Hainan Island with concentrations in Wu-chih-shan and Lo-t'ing, Pao-t'ing, and Pei-sha. The Chi live in the most inaccessible areas. The Ma live close to the coast, in the south and south-west of the island.

Men and women wear 6-cornered hats while working. The tamed Ma resemble the Han Chinese; the wild Ma (Shang Ma) preserve their tribal customs; women tattoo their faces to mark tribal differences; both men and women have curious coiffures with big knots tied in various shapes, and do not wear many clothes.

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OCCUPATION	LANGUAGE	RELIGION
Most are small merchants and handicraftsmen; a small number engaged in agriculture; some are big merchants and landlords.	Chinese, supplemented by Arabian and Iranian phrases of a religious nature.	Islam (<u>Ch'ing-chen chiao</u>)
Agriculture, primarily wet-rice paddy culture.	They have their own dialect, but no written language. Most can speak Cantonese. A written Chinese language is being created for them under Communist sponsorship.	Ancestral cult; magicisms and the belief in transformation of animals; doll sorcery.
Agriculture, in mountainous areas.	Not clear.	Not clear.
Agriculture on mountain slopes; wood-chopping, charcoal-making, bamboo basketry are sidelines.	They have their own dialect, but not written language.	Not clear.
Agriculture (slash and burn); hunting.	Dialects; no written language; using Chinese when necessary.	Some Chinese gods have been taken into their temples.
Agriculture Hunting Fishing	Li dialect, written language unknown	No organized religion; but superstitious beliefs; magic, sorcery, chicken divination are common; shrines where offerings can be made to please various spirits who preside over the locality; also cattle cult or cattle sacrifice.

[Facing p. 71; part C]

The Chinese Communists recently claimed ⁵⁶³ that they had sponsored a revival of the almost ¹⁹⁸ obsolete Chuang dialect, and that a written Chuang language was in the process of being created.

The Chuang have long been engaged in agriculture; many Chuang own the land they cultivate, and many are landlords. When the Communists carried out land reform in the Central-South, the Chuang landlords, like the Han Chinese landlords were accused as exploiters of the Miao and Yao peasants. ⁵⁶³ ⁵⁶⁵ 18

C. The Tung People

The Tung people who live on the plain have been assimilated into Han communities. Those living in the mountainous areas resemble the Miao and Yao and have their own customs. ¹⁹ Ethnically, they are probably related to the Chuang. Like the Chuang, the Tung have long been accustomed to an agricultural economy, and many are landlords. Like the Chuang landlords,

18. Jen-min Jih-pao [People's Daily], Peking, Feb. 18, 1952.

19. Li Tsung-jen and Pai Chung-hsi, Kuang-hsi Chih Chien-she, [The Reconstruction of Kwangsi], Kweilin; Kuang-hsi Chieh-she Yen-chiu Hui, 1939, p. 512.

this region, Southern Min is also spoken in ¹⁹⁷ south of Amoy, parts of eastern Kwangtung, and in Hainan. There are approximately 8,000,000 speakers in the region.

F. Non-Chinese Languages

As regards the non-Chinese languages in this region, Li is spoken in the mountainous areas in Hainan; the T'ai dialects are spoken in southern and western Kwangsi, under various tribal names; Miao is spoken in the mountainous areas in western Hunan; Yao is spoken in some mountainous districts in Kwangtung and Kwangsi. There are still some unknown languages, such as that of Ke Lao, spoken here and there in Hunan and Kwangsi. Altogether speakers of these non-Chinese languages in the region number approximately 7,500,000. ¹⁹⁸

III. DISTINGUISHING FEATURES OF THE DIALECTS

A. Northern Mandarin

Dialects of the Northern Mandarin have in com-¹⁹⁷mon the following distinguishing features: ¹⁹⁴

1. There are two kinds of affricative consonants which are not voiced and voiceless as b, d, g, dz and p, t, ts in English, but voiceless and unaspirated, commonly expressed in phonetic symbols of the Wade-Giles system of Romanization as p, t, k, ts and p', t', k', ts' respectively. Roughly speaking, p, t, k sound like English p, t, k in speak, still, and skill; and p', t', and k' sound like English

when they are not immediately followed by nasalized vowels or the nasal ng. Thus, b, l, g and m, n, ng are distributed complementarily in general. 197
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2. Nasalized vowels and diphthongs are popular in daily speech, though usually not recorded in dictionaries dealing only with the literary pronunciations.

3. Tone sandhi is very common, but its system is not as elaborate as that of the dialects of Foochow. Each tone has only one sandhi form, no matter what tone the following word may have.

F. Non-Chinese Languages

1) Miao

The Miao language is now generally grouped together with the Yao language as a separate branch of of the vast Sino-Tibetan family of languages, which includes Chinese, T'ai, Annamese, and the Tibeto-Burman languages. Miao and Yao as languages are known under various tribal names in Southwestern China and Indochina. 198

Miao dialects have five tones: high-level, high-rising, low-rising, high-falling, and low-falling. Since most Miao people speak the local dialects of Southwestern Mandarin as well as their own language, many Chinese words have found their way into the Miao dialects. Naturally, such loan words have undergone modifications in pronunciation. For instance, final n is usually replaced by ng, because n does not occur in the final position in the Miao language as a rule.

2. Yao

The Yao language, unlike Miao, has no prenasal-

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ized stops, retroflex initials, or distinction between guttural and uvular sounds, as are popular in Miao. On the other hand, voiced stops such as b, d, g, final consonants such as m, n, p, t, k, and the distinction of the duration of some vowels found in Yao, have no counterpart in Miao.

Generally speaking, Yao has received more influences from Chinese than Miao has, and, in a number of its dialects, T'ai influences are also discernible. Chinese loan words come from both Southwestern Mandarin and Cantonese. Hence, the Yao language is rather complicated. However, by their careful studies, linguists have been able to discover the close relationship between the Yao and Miao languages, especially the many parallel features in these two languages-- including those of their tone systems-- which reveal the historical connection between them.

3. T'ai

The languages popularly named Li, Nung, Chuang, T'u, etc., spoken in this region are, linguistically speaking, members of the T'ai group of the Sino-Tibetan language family. They are closely related to such well-known languages as Siamese, Laotien, Shan (in Yunnan as well as in Burma), and so forth.

T'ai resembles the Chinese language in some essential aspects, such as the development of ancient voiced initials and the tonal system. However, unlike Chinese the adjective in T'ai usually follows the substantive it modifies.

Generally speaking, the T'ai languages may be divided into two sub-groups by the criterion of the development of some consonants. It happens that specimens of both sub-groups are found in western Kwangsi.

The following comparison is interesting:

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Sub-group A

Sub-group B

	<u>Lung-chou</u>	<u>Lung-an</u>	<u>Wu-ming</u>	<u>Lai-pin</u>
Aunt	pa	pa	pa	pa
Palm	p' a	p' a	va	va
Cloud	p' a	p' e	fe	hu
Fish	pja	pla	pla	pja
Hill	p' ja	p' la	pla	pja
River	ta	ta	ta	ta
Eye	t' a	t' a	ta	ta
Chicken	kai	kai	kai	kai
Kill	k' a	k' a	ka	ka
Rice	k' ao	hao	hao	hao
Egg	k' jai	hlai	klai	kjai

T'ai speakers in Kwangsi number less than half a million. Loan words from the Chinese language (Southwestern Mandarin as well as Cantonese) form a huge portion of their vocabulary, and almost all of the T'ai speakers can speak and read Chinese.

IV. DEGREE OF AUDITORY INTELLIGIBILITY

Although it is rather difficult to point out the exact degree of mutual auditory intelligibility of the languages and dialects spoken in this region, the previous section dealing with their distinguishing features should have made it reasonably clear that the non-Chinese languages, although not entirely free from Chinese influences, bear little resemblance to the various Chinese dialects. Hence they are not intelligible to the Chinese-speaking people of the region. Furthermore, they are sufficiently different from one another to be mutually unintelligible.

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is literary Chinese that has kept China's classics alive and perpetuated the many pithy dicta of wisdom unsurpassed in the living language of the Chinese people despite dialectal barriers of any kind. Although the written national language has been gaining wider and wider acceptance, the great majority of government and commercial organizations are still using literary Chinese in the transactions of their routine business.

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IX. LANGUAGE REFORMS

Attempts to introduce language reforms in China began on a nationwide basis with the movement to unify the national language shortly after the establishment of the Chinese Republic in 1911. The movement was followed closely by efforts to reform the written language. Those who advocated such reforms were of the opinion that since the characters were so complicated and time-consuming for the average person to learn, and since literary Chinese was so unrealistic and impractical, something had to be done to make the written language of China more effective, so that it could be within the grasp of the average Chinese citizen in a relatively short period of time.

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A. Phonetic Symbols

One type of reform advocated the use of phonetic symbols as an aid to the illiterate to learn to read. However, since the sole function of these symbols is phonetic, they are effective when they are used as a guide to correct pronunciation in accordance with the standard of the national language for the purpose of leveling down dialectal differences in pronunciation. They are helpful only to those who have not yet acquired such a knowledge. They cannot possibly add

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anything to the attempt to make the Chinese language system simpler or more readily accessible to the illiterate masses.

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B. Alphabetization

Another type of reform advocated was the alphabetization of Chinese in order to get away from ideographic writing. As a matter of fact, the use of the Roman alphabet for the transcription of sounds of the Chinese language is no novel suggestion. As early as the beginning of the sixteenth century, Matteo Ricci, a Jesuit missionary to China, began to transcribe the then Mandarin sounds with the Roman alphabet on the basis of the speech sounds of his own native Italian language. Later, other systems of romanization were devised by others to meet the needs of those speaking other Western languages. The most widely used system among English-speaking peoples is the so-called Wade-Giles system, originally devised by Sir Thomas Wade, a member of the British legation in China, and later revised by the British sinologist, Herbert A. Giles. Another system in current use in this country is devised by the linguists at Yale University and is known as the Yale System.

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In 1928 the Chinese Ministry of Education adopted a system of romanization known as Gwoyeu Romatzyh or National Language Romanization, devised by a group of Chinese linguists and intellectual leaders such as Dr. Yuen Ren Chao, Dr. Lin Yutang, and others. Its distinguishing feature is that instead of indicating Chinese intonation by means of superior figures or diacritical marks, it spells the different tones of Chinese words with different letters: mai (second tone, Wade-Giles mai 2) "to bury"; mae (third tone,